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Away On Farther!

AN EDITORIAL

Pacific School of Religion
Berkeley, Calif.

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CAMPAIGN FOR ADVERTISING RELIGION

An advertising campaign to promote religion throughout the United States and several European countries will be inaugurated by the Rev. Charles Stelzle, of New York, who was elected president of the Church Advertising Department of the Associated Advertising Clubs of the world at its convention recently held in Philadelphia. Mr. Stelzle was a delegate to the London Convention of the Associated Advertising Clubs two years ago and at that time urged this plan in several conferences held in various parts of Europe. These campaigns are to be promoted by the hundreds of local and district advertising clubs throughout the world, enlisting high-grade laymen of various denominations, who will work in co-operation with the ministers and churches. Religion will be broadcast *via* the radio, the newspapers and magazines, through the use of bill boards and posters, and through such other mediums as may be thought most effective. Advertising conferences are to be conducted for ministers and church workers, and newspaper editors and advertising men are to be made acquainted with the problems facing the church, so that their co-operation may be of the most practical character.

THE CONQUEST OF LEPROSY TODAY

Dr. Robert Cochrane, son of Dr. Thomas Cochrane, editor of *World Dominion* and founder of the Peking Medical College, tells on his return from his Eastern tour of investigation for the Mission to Lepers that he does not see why, if the scourge of leprosy is properly tackled by the medical profession, this ancient disease should not disappear from the world within a century. He visited all the chief Government and Mission Leper Stations in India. Both in Siam and Borneo he drew up reports at the request of the Governments, and made a thorough investigation of the magnificent work of the United States Government for lepers in the Philippines. Leper asylums will, of course, be needed for many years for those who are crippled by its ravages although no longer infectious. Special attention, however, Dr. Cochrane says, must be given now to the establishment of dispensaries where leprosy can be treated in its early stages, while in every land where leprosy is rife there must be a wide extension of courses for doctors such as those being arranged by the British Empire Leprosy Relief Committee, in order that the medical profession may be able to diagnose its earliest symptoms. Everywhere he found most satisfactory results from the chaulmooga oil treatment. At Culion in the Philippines 1,000 cases have been discharged as cured in five years.

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RELIGIOUS EXERCISES IN SCHOOL BILL

The Bible-in-State-Schools League of New Zealand represents the Anglican, Presbyterian, Methodist, Congregational, Baptist, Lutheran, Salvation Army, and Church of Christ denominations, and these through their representatives have approved the following platform of the League which contains four planks, namely: 1, The recitation of the Lord's Prayer; 2, The singing or recitation of a hymn from a hymnal to be compiled by the Education Department, after consultation with the representatives of the churches; 3, The reading by the teacher or by the pupils of a Bible lesson from a manual compiled also by the Education Department, such reading to be without interpretation or comment other than is reasonably necessary for grammatical explanation: for instance, it could be explained that "publican" means taxgatherer; 4, A conscience clause for parents, children, and teachers. The Bill aims at the simple recognition of God in the education of the young, and making legal in the primary schools virtually those religious exercises that are now given in secondary and technical schools in New Zealand. The Minister of Education has stated that "For years 25,000 children in the high and technical schools have participated in these religious exercises, and not a single complaint has been received from either teachers or parents."

WITH THE SENSE OF RESPONSIBILITY

Dr. James Moffatt of Glasgow, Scotland, has been giving a series of lectures at the Christian Workers' Conference in Northfield, Mass., on "The Doctrine of Love in the New Testament." In his opening remarks he said that Christianity is generally called the religion of love but the word "love" is used in an extremely vague and inaccurate sense, both in regard to the love of God and the mutual love of Christians and, consequently, the course was an attempt to study the development, application and limitations of love in the classical literature of the New Testament. He urged his listeners to differentiate between love and sentimentality. Love is enjoyment with obligation, while sentimentality is enjoyment without obligation. When the master looked upon the rich young ruler he loved him and his love prompted him to place upon the young man a great obligation. Love in the New Testament is usually bound up with the sense of responsibility.

CHILD DELINQUENCY DECREASING

There has been no recent increase in delinquency in children under 16 years of age, in spite of an increase in youthful bandits and other criminals, according to the annual report of the President of the Children's Court of New York City, just made public. The Children's Court found that the ranks of bandits and youthful criminals are not recruited from juvenile delinquents, at least not those appearing before the court. This will be of small comfort to the opponents of prohibition who have been trying to create the impression the dry law is ruining the children. The experience of the New York Children's Court coincides with the statement of the U. S. Children's Bureau that juvenile delinquency is decreasing. Figures taken from official sources show that the number of delinquent persons in the age group of 10 to 17, admitted to institutions of all types decreased from 172 per 100,000 population in 1910, to 161 per 100,000 population in 1923.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Away On Farther!

WHILE in the swirl of events it is always hard to get and maintain a good perspective. Apart from the current confusion itself, the age equation brings additional difficulty. It is proverbial that youth looks forward, discounting if not ignoring the past; that middle age brings caution and conservatism in an attempt to balance the past and the future upon the fulcrum of the present; and that old age turns to look rearward, discounting the present and fearing the future. One mark of a great man is to continue to look toward the future, despite advancing years. We have been struck with this phase of the character of the late Charles W. Eliot of Harvard University, acclaimed the most distinguished American citizen. His great achievements were such as to warrant the frequent backward look with much complacency, but at ninety and after, his thought continued eagerly and constructively forward. We have known such characters among Friends and they have stood out as mountain peaks of counsel and encouragement.

Looking fixedly toward the future does not imply a disregard of the past. Indeed a discerning knowledge of the past helps to evaluate the present and to chart the future. It is the persistent backward look that destroys the focus and warps perspective. It glorifies past achievement, exaggerates present evils and clouds future horizons. An instance in point is the hue and cry against the apostasy of modern youth in both morals and manners. It was a timely contribution when some one recently dug up an old Babylonian inscription deploring the sins and shortcomings of youth some thousands of years ago, and in phraseology strikingly similar to that of the current lament. To the elders, youth is always different—otherwise it wouldn't be youth, but only a miniature model of maturity. Only those who keep the youth of the forward look are able to understand and appreciate the young people of their generation; to make the adjustments that are necessary to enable age to discern changing conditions and to refrain from superficial judgments; to appraise clearly and fairly what is in the mind and heart of young life, vigorous and venturesome.

In the present maddening maze of things there is much to confuse and perplex and often to discourage and depress. To dwell too much upon the past is to distort our vision and destroy our usefulness. In our zeal for righteousness and for bringing in the kingdom by observation, it is easy for us to lose sight of the great moral progress and spiritual advance that mark our time. The other day we quoted in these columns from a letter written in 1891 to Timothy Nicholson by his very talented brother, Dr. William Nicholson. The concluding sentences of that letter are very apropos just here. "God will live after we have gone from this field of labor," he wrote, "and in some way or other he will rule and over-rule. He has grand things in store for his church, and through it, for the world; and whether the time be short or yet for many ages, the dark places of the earth shall welcome him who is 'the Light of the World' and a redeemed humanity shall be restamped with the divine image. There are storms and deluge and upheaval and commotion, but after all there are evidences of great progress. The whole lump is not yet leavened but the leaven is working. Who of us would have lived in any of the preceding centuries had the choice been given us? If the power to choose had been given me, I would trust those grand old prophecies and rather say, 'away on farther,' than backward in the dismal past. As it is I am thankful to have lived just when I have and that I have been permitted to feel a deep interest and some little share in the Lord's work in these days, according to the richness of his grace and mercy in Christ." And who will doubt that had he lived down to the present his outlook would have continued to be forward and hopeful as was that of the distinguished brother to whom he was writing?

Away on farther! What a magnificent call to be sounded from the western hillslope of life. There is no note here of petulant pessimism; there is no tone of futile misgiving. Though the easy optimism of the poet, that all's right with the world, cannot be declared, there is the abiding, aggressive faith that God's in his heaven. "Grow old along with me—the best is yet to be." That is the call and the assurance from age that revives our faith and stirs our blood for fresh endeavor.

"Walk cheerfully over the world," said George Fox, "answering to that of God in all men." And a part of that of God in all men is an instinctive response to good cheer. Cheerfulness is the handmaiden of faith. A faith that expresses itself in restless repining and an inclination to sit under the gourd and await the promised destruction of the wicked, is not a constructive nor an appealing faith. It is the boundless, joyous faith that keeps beckoning us to new victories on ahead, farther and ever farther, that moves us—and moves the world.

Away on farther! What an appeal here to a religious group such as ours that is too prone to point complacently to past achievement! In the September issue of *The World Outlook,* Carl Heath discusses the present call to world service on the part of the Society of Friends. After referring to the chaotic life of modern man, the deep exhaustion of spirit that has followed the great orgy of self-destruction and the spiritual numbness that lies on

the world, he addresses some searching questions to English Friends which are equally pertinent to us over here. We quote the following paragraphs.

"A religious community which lives in the spirit and in the life has an answer to this situation. Else its service is completed, and some new concept, some new grouping, must take its place. The times need more than an historical structure, living on its spiritual past. What then, is the answer of the Society of Friends? Is that answer vital, dynamic, creative? Have we the open vision? Are we all gripped by and feeling deeply the need of the world to-day? And is the expression in the life, the service with which we are trying to meet this need, effective?

"Is the Society of Friends in the discipleship of Jesus Christ? If it is, it should not be in doubt as to the main answer. What men need is the living God. Not the God of history, or of theology, or of the creeds of the Churches, but the living God. What men need to see in the Christian community is that which was radiant on the face of Jesus Christ, what Paul calls 'power penetrating to the inmost being.' And they don't see it. They don't see it because too often, though it be in the spirit, it is not in the life. So the young, the free, the ardent, the constructive, seek work and leadership in what seem more fertile fields.

"Now it is of the genius of Quakerism that being a Religion of the Spirit it is also a Religion of the Life. That gives it its dynamic and creative power. And that gives it opportunity in the modern world. But how far have we in our world service, understood this? How far have we not only made application in the life in the medical, educational, relief and reconstructive work we are now doing, but realised that for creativeness there must be fruits of a spiritual life and worship, a perpetually tended garden of the soul? How far are we proving to men the absolute interpenetration of spirit and of life? Have we clear and co-ordinated vision of the New Man *and the New Society?* Have we sought or developed a sufficiently lucid vision that we can translate, and are translating everywhere in and through our service, into new personalities *and a new society?* Are we still afraid to touch many things that block the liberation of the spirit; that block the realisation of the kingdom on earth? And that, because we might be thought to be revolutionary, a trouble to Governments, insufficiently 'religious,' or 'too political'? Or are we fearing to make social application in modern industrialism, East or West, of our vision of the New Society? For a dynamic and creative spirit is always upsetting in its constructiveness. Christ *is* 'the constructive revolutionary,' as Canon Streeter well calls him. Is this world service of Friends standing in the main for religious philanthropy, or is it bent on a real conversion of all things, the New Man *and the New Society?*"

To many readers this will indeed appeal as "away on farther." But though we may not yet glimpse the distant objective, do not our hearts burn within us at the sound of such a call?

The British Coal Crisis

An Appeal to Friends

BY MARGARET E. JONES

In sending us the following article, carefully prepared by a member of the secretarial staff of the A. F. S. C., Wilbur K. Thomas writes: "The members of the Service Committee have been very keenly interested in this situation, particularly as English Friends are contributing generously for the relief of miners' families. I believe this article will be of interest to American Friends."

LAST May the British Coal Strike claimed the front page attention of the world. Since the general strike ended there have been few newspaper references to it, although a good many feet of magazine space have been given to it. The miners and the operators and the government are still trying to reach some agreement.

SUMMING UP THE SITUATION*

Coal is the basic factor in England's industrial life and until the war, was her most flourishing industry, employing over 1,100,000 men. It has been her most important export. With it England bought a great deal of the food which she imported to feed her population, and much of the raw material for her industries. In 1913 seventy-three million tons were exported out of a total production of 287 million tons.

In England the actual coal in the ground is the property of those owning the surface land. The land owners lease the coal to separate groups of men who own and operate the mines. But every mining company must pay certain royalties each year to the owners of the land being mined. These annual royalties amount to $30,000,000.

There has been a constant struggle between miners and operators ever since the war, the details of which are too complex to more than mention in this article. The coal famine in Europe in 1919-20 kept the British industry existing under artificial conditions with the mine owners receiving large dividends and the miners high wages. The government in control of the industry at this period carried on wage negotiations nationally rather than by districts as the miners had demanded for some years. Then the great economic depression of 1921 made itself felt in British coal markets. The government returned the control of the industry to the owners, who immediately readopted the district wage negotiations. A serious labor crisis resulted. Wages were increased and surplus profits were to be added to the wages, but no agreement was reached regarding national wage negotiations. However, for the first time in the history of the coal trade, wages were definitely related to the profits of the industry.

During the three years this agreement existed radical changes took place in the world's coal history. The effects of the depression of 1921 soon disappeared. All of Europe was needing coal and in 1923 exports were the largest in British history and totaled almost 80 million tons. But many forces were at work destined to bring chaos to the British coal industry. German mines were being reorganized. French mines were being re-equipped most modernly. Fuel oil had become a vital factor in the world shipping. Coal production was increasing in a number of countries. And in 1924 the effect of all these changes was felt in England. It was apparent that she could not depend on her foreign markets to any great extent.

In 1924 a new agreement increased the standard wage rates again. But conditions continued to grow worse, production and

*The data in this article is taken from Information Service—Dept. of Research and Education—Federal Council of Churches for July 3, 1926.

exports falling off by the millions of tons. This new contract was due to expire August 1st, 1925. Another strike was threatened, the miners refusing to take a cent cut in wages as the owners demanded. Premier Baldwin had appointed an inquiry which maintained particularly that the miners should be definitely assured of a minimum below which wages could not fall. A few hours before the strike was to have started Premier Baldwin announced that a subsidy would be granted until May 1st, 1926, and that a Royal Commission was to make another thorough investigation of the whole subject. The strike was averted.

The mines had been losing money. The subsidy was to enable the districts to pay existing wage rates and at the same time to show a profit balance. It was estimated that the cost of the subsidy to the government would be $40,000,000. As a matter of fact the sum was more than $100,000,000. The government refused to grant the request of the miners that representatives of the owners and the workers be appointed to this new Commission of Inquiry.

The miners sum up their case thus: there is no relief for the coal industry outside of a thorough reorganization of the mining and distribution of coal. The government should nationalize the coal in the ground and the mines and their equipment, and develop a by-product industry which at present is entirely neglected. They refuse to accept a reduction in wages or any lengthening of hours saying that their wages are already too low and their work is more dangerous than it need be due to antiquated equipment, and they must live under extremely unbearable conditions.

The money earning of their members in 1925 was 52% above the prewar wage while the cost of living had risen 73%. A semi-skilled miner who worked full time in September, 1925, earned from $10 to $13 a week. A skilled miner, if fortunate enough to get a full week's work, could earn from $16 to $19. The owners' demands mean a wage cut of as much as $5 a week in certain districts. These wage rates prevail in one of the most dangerous industries in Great Britain. Though accidents have been decreased to a rate below that prevalent in American mines, the miners insist that 60% of the accidents are still preventable. Over 1100 miners are killed each year, 4500 suffer serious accidents, while over 176,000 meet with minor injuries.

Frequently the houses in which miners live are condemned by health inspectors, but there are no other accommodations. Modern sanitary conveniences are absent. The miner's wife, whose husband and sons may be working on different shifts, finds little rest from the perpetual grind of preparing the baths for the men as they come home black with coal dust. Only 30 mines out of a total of 2500 have bathing facilities for their miners. The miners insist that relief may be found in channels other than lower wages—particularly through the elimination of $30,000,000 a year royalties and through the development of more efficient management.

The owners' defense is an appeal to the financial facts of the industry. They can see no help for the miner or the industry until costs of production are decreased to the point where they are better able to compete in the world market. They see a solution in the 8-hour day rather than the 7-hour day. The increased output and lower overhead would decrease costs considerably. They also suggest that the wages of railroad workers be decreased in order to make possible lower freight rates for coal shipped from the mines.

The Royal Commission recommended that the government take over the ownership of the coal resources though it did not favor nationalization of the mines themselves, saying that that offered no clear social gain. It recommended that many of the small present units be amalgamated, finding that the greatest efficiency was attained in the larger undertakings. It recommended that the distribution of coal should be reorganized by forming large cooperative selling agencies. Many other recommendations, relating to baths, profit sharing schemes, a family allowance system, and dwellings were incorporated. But they finally recommended that the miners should be asked to take a wage cut approximately about 11% of the existing wage rates, and they stated that a return to the 8-hour day was not desirable. An 8-hour day would increase the production by some 30,000,000 tons for which there is no probable market. The general strike in May was the result.

It seems that the fundamental need is a reduction in the price of British coal. Then conflict centers about the question whether relief should be sought through lowered wages, increased efficiency, or both. The crying need of the industry is increased efficiency—the whole coal trade would be considerably helped if the adverse features connected with the mining were overcome. But that means complete reorganization of the industry and the adoption of large scale production, which in turn would finally result in the probable displacement of several hundred thousand miners.

Increased efficiency, coupled with temporarily lowered wages, point the way to a recovery of trade. So far the terms offered by the owners mean that the miners alone are asked to sacrifice in the present crisis. Against the lowering of a standard of life, which it has taken a century to build up, are the shadowy recommendations of the Commission for increased efficiency through amalgamation and certain amenities such as pit head baths and vacations with pay. And the miners have no guarantee that such improvements will be effected. Until there is adequate assurance that the long standing inefficiencies will be attacked there can be little hope of capitulation on the part of the miners.

The general strike has served to focus attention on the vital points at issue which it is hoped will in turn serve to effect far reaching changes within the industry.

Meanwhile women and children, and the striking miners too, are in real distress which is bound to grow more acute as winter approaches.

WHAT ENGLISH FRIENDS ARE DOING

Early in June the Meeting for Sufferings of London Yearly Meeting through its Industrial Crisis Committee made an appeal to English Friends for the relief of the distress among the wives and children of the striking coal miners. The situation all along has been most serious and there is much distress, not only in the mining districts, but wherever the coal shortage affects factories, railways, etc. and produces unemployment.

The Industrial Crisis Committee is distributing funds collected through Friends in a number of districts, and in every case the distribution is made by a member of the Society. In this way, and also by making regular weekly reports in *The Friend*, English Friends have been kept constantly in touch with the situation. The Committee realizes that the relief is only a temporary matter, but they hope that in some districts it will mean future work by Friends for the social betterment of conditions there. Naturally, too, this relief work is stimulating interest among the Preparative Meetings in the study of the ethics of strikes and lock outs.

Extracts from some of their reports from different districts plainly show how grievous this situation is:

"This last grant is being spent entirely in bread and milk for the children, who need it very badly. The children are most grateful, also the parents. One little chap was in Stafford yesterday visiting his aunt. He was trying to explain to her that they had milk and buns given by a very Friendly Society, but he did not know much about them, only he hoped that all the miners would always remember them in their prayers."

"I made it my business to interview every boy privately last week, and the information obtained, together with that already in my hands in the school records, enabled me to gauge the strain upon families of, as a rule, the better type of mine worker, who has sacrificed to keep his boy at school until 16 years—despite the low wages.....These boys are manly fellows with pride, and it was only by ordering them almost to come that I was able to overcome their reluctance. I have noticed the increased energy in school work today after only two meals, and my staff mentioned to me that there seemed to have been more real need than we had anticipated."

"The men can get one meal a day in canteens, provided by the Miners Federation. We are told that for very many of these there is no food at all at home, and this is their only means of subsistence. They remain on the whole astonishingly cheerful."

"In Aberdare we are living in mining homes.....We find the men capable of discussing the mining problems with much intelligence and reason. They insist that reorganization is essential before there can be any discussion of hours or wages.....The greatest problem of all is what to do with the children as they leave

school. In Aberdare some 1500 boys leave school every year. For these there is no alternative employment to mining, which every mother hates, and already there are too many in the mining industry. For girls there is nothing—not even service, in the valleys, and few mothers would care for their girls to leave home for service at the age of 14."

"Clothing and boots are very urgently needed. Business has been so bad for the last two years that existence in clothing has been as much a hand to mouth affair as food itself. Even when work is restarted it will be many months before parents can provide their children with clothes."

"Our subscriptions are falling off gradually instead of increasing and at the same time the work is greater and the distress more prevalent."

"The Committee formed a few weeks ago have found that the amount of distress is appalling and they are only able to deal with the most urgent cases—maternity and other cases of illness. The help given is usually necessary nourishment, or fuel. In some of the maternity cases there is a great need of necessary clothing, both for mother and baby."

Wherever possible the local Friends who are superintending the distribution of relief are in cooperation with other relief agencies, dealing impartially with the special distress in their neighborhood, and giving a message of sympathy and goodwill, of which, as in all Friends' Relief Work, the material help is but the interpretation.

HELP FROM AMERICAN FRIENDS

While Friends in England have been very loathe to make any claim on the generosity of American Friends, nevertheless they would welcome our help in this particularly distressing national situation. A few weeks following the general appeal made at London Yearly Meeting some £200 were collected among Friends as a result of that appeal. This, however, was early last June, and now with winter facing them the need for relief among the miners' families is more than ever necessary.

The American Friends Service Committee will be very glad to forward to the Council for International Service all funds and clothing allocated for the relief of the striking miners' families. This is an opportunity for us to share with English Friends in the relief work which they are undertaking during this industrial crisis. At the same time we should attempt to post ourselves on phases of our own coal industry and its economic relation to some of our national problems.

Impressions at Geneva

BY HOMER L. MORRIS

Fifty professors of American Universities and colleges spent a month in Geneva this summer as guests of the Carnegie Peace Foundation studying international organizations. Among these was Homer L. Morris of Earlham College who contributed the following appreciative interpretation of what he saw.—EDITOR.

ONE who is at all sensitive to the spirit of a place, cannot be in Geneva very long without feeling that a real beginning has been made in the direction of the international organization of the world. In a very real way Geneva is rapidly becoming a great international center. The two outstanding international organizations, of course, are the League of Nations and the International Labor Office. There are employed permanently in the Secretariat of the League of Nations some four hundred people, and almost as large a personnel in the International Labor Office. There are, also, a number of special commissions which are always in session at Geneva working in connection with the League and the Labor Office.

In addition to these, there are the annual or periodic meetings of the Assembly and Council of the League of Nations, and the Conference of the International Labor Organization. This means that another group of some fifteen hundred persons is now periodically and regularly making pilgrimages to Geneva on official business.

Each week there are international conferences or conventions in session at Geneva such as the Opium Conference or the Disarmament Conference. In all, it is estimated that there are some four thousand people who are devoting all or a part of their time to international work in Geneva—a rather formidable regiment of men and women working in peace time for the security of the world.

But Geneva is more than simply a center for political and governmental activities. It is the headquarters for an increasing number of international agencies of a philanthropic, religious, scientific, and cultural character. More than forty non-official organizations have their international headquarters in Geneva.

This beautiful city situated on Lake Geneva, overshadowed by the snow-capped Mont Blanc in the distance, is being lifted by the centripetal forces of the world from its position of seclusion to a place of international pre-eminence. Because of its history and tradition of freedom and independence, because of the spirit of its people, Geneva is eminently fitted to be the center for international agencies.

It is difficult to overemphasize the importance of such an international center. On the first Monday in September, representatives from more than fifty nations made their way to the Hall of the Reformation. They came from the North and the South, from the East and the West. They were white, black, yellow, and brown. They represented the large and the small states. They represented the different cultures and civilizations of the world. It was a pageant such as the seers and prophets for ages have been dreaming of and laboring for.

The world was thrilled with a new sensation in 1899 when the First Peace Conference met at the Hague with twenty-six states represented. There was another outburst of enthusiasm when the Second Peace Conference met in 1907 with forty-four states represented. But when these conferences adjourned, it was "sine die." There was no organization to carry out their resolutions and recommendations. There was no machinery which worked automatically for calling a new conference. Since that day the world has made tremendous strides in the direction of an orderly world organization. A World Parliament is now called automatically on the first Monday of September of each year, and the representatives may be called together oftener in case of an emergency.

This year there met in Assembly eighteen Ministers of Foreign Affairs representing the leading countries of Europe. They discussed matters of world concern from the floor of the Assembly and met in committee rooms and around conference tables. They chatted informally in the lobby, drank tea together, and met at other social occasions. The real significance of this situation can be appreciated if one remembers the frantic, yet futile efforts which Sir Edward Grey made in the closing days of July, 1914, to secure a conference of the governments of Europe. When that crisis occurred, there was no machinery by which such a conference could be called. No one had the authority to take the initiative, and the people of the world drifted, helpless, toward the abyss. At present such a situation would be impossible for at least the machinery for discussion and conference can be easily and quickly set in motion. If the will for peace exists, it can find expression.

When the Greco-Bulgarian difficulty occurred in October, 1925, Bulgaria appealed to the League. She had a legal right to take this action, and it could be done without weakening her diplomatic and military position. Within three days after the appeal was received by the Secretary General of the League, the Council met in Paris and had before it representatives of both Greece and Bulgaria. By the machinery which was thus quickly set in motion, the hostilities were stopped. The episode was investigated, indemnities were assessed, and plans were made to prevent the recurrence of such outbreaks upon this exposed frontier. Had the present League machinery not been in existence, this incident would certainly have threatened the peace of the Balkans, if not of the whole of Europe.

The greatest enemies of the League may be its best friends who claim too much for it. The League is not and never can be an absolute guarantee against war. The expression which one hears repeatedly from almost every speaker in Geneva representing the League is that the League is not a super-state and never can be. As stated by Dr. Zimmern, "The League of Nations represents the

maximum amount of international cooperation at any given moment." It is simply the vehicle of cooperation among the states. The leaders of the League recognize that the achievements of the League are in the field of cooperation. They also believe that the future development of the League lies in that direction and not in the direction of coercion. As one American Senator stated after studying the operation of the League, "It is much better than it pretends to be, and works infinitely better than one would suspect from reading the Covenant." The Covenant, since it was written under the spell of the war psychology, may, indeed, be an embarrassment to the free development of the League. But as the League has developed, it has gotten farther away from the use of force to secure its ends, and depends more and more upon the cooperation and the moral sanction of public opinion.

The provisions of the Treaty of Versailles have placed a tremendous handicap on the League. Since the Covenant is part of the Treaty, the League has been charged with the enforcement of many of its provisions. Many of these onerous provisions have been, however, greatly mitigated by the interpretation of the League. Situations which would have caused serious difficulties have been straightened out by the League. The Locarno Treaties and the entering of Germany into the League marks the greatest step in advance since the war in the direction of conciliation and understanding between the allies and Germany. The admission of Germany into the League marks the end of the war and the beginning of a new era in European affairs. It is a distinct victory for the League and the methods which it has inaugurated.

I leave Geneva with the feeling that in the past seven years greater strides have been made in the organization of the world on a basis of law and order than in any other similar period in all history. The foundations have already been laid for the functioning of international cooperative agencies which will enable the world to settle disputes by an orderly process. A small army of experts is now working continually in Geneva to attempt to maintain the peace of the world. But the peace of the world cannot be made secure by the machinery in Geneva. The *will* to peace must be thoroughly established in the hearts and minds of the boys and the girls in all countries of the world—even in the United States, without reservations.

Home Religion

BY WILBUR BRENNER STOVER

FAMILY PRAYERS: THE PRESENT NEED

HAVING spent half my life on the Mission Field in India, and in the last five years having been in a great many of our home churches, and of course, in many more of our American Christian homes from New York and Pennsylvania to California and Oregon, I have a very definite conviction that Home Religion is of the utmost importance both to our individual and to our national life, and that when functioning properly such will find vital expression through the daily family prayers. There is a very respectful atmosphere in many a home; husband pays all due regard to his wife, and she shows him every deference; the children are kind to one another and respect their parents; yet there is something wanting, there is no expression of religious life and fervor, no expressed attitude towards God when the Family Worship is not there. The good folks of such homes do not realize the lack nor yet feel the coldness, but they who have become accustomed to such daily prayers of the family certainly recognize the difference, even if they do not comment upon it.

As a boy in a Pennsylvania home where the family prayers were regularly held in the evening, I early came to realize a value which I could not express. I also came to feel that if people had any worth-while religion, it was sure to find expression in this way. No one ever said as much to me, but I instinctively caught that feeling as a result of my parents' care with respect to it. On my going to Illinois at the age of sixteen, I was in the home of good farmer folk, whose religious life was commonly recognized. In the evening we went to bed without prayers; my astonishment and disappointment were complete. I was not yet a confessed Christian, but in my room I kneeled down by my bedside and prayed for them, these good people who had not enough religion to call the family together and pray together. In the morning I was called early, with the added word, "We are about ready for prayers." This mellowed me, and again I prayed, this time that God would forgive me for so hasty judgment of others. We always had prayers in the evening, they in the morning. I had not known.

We may apologize as we wish, and our apology may be never more sincere, yet before those who knew what the daily worship of a home group is, and what it means to every individual in the group, neglect of this service for any reason is tragic. There are from 8,000 to 10,000 foreign students attending our colleges and universities. They are here for a few years, and then will return to the mother country, from which they came. One of these, a Chinese girl, was invited to a good hospitable home to spend the Christmas holidays. When leaving, to return to her school, her kind hostess expressed the hope that she had enjoyed the vacation. Imagine the lady's chagrin when the laconic reply was this: "In our country we have in every home our household gods, and some time is given daily to worship. I have enjoyed my stay, certainly, and you have been very kind to me, but in your home I have missed the worship."

There are three things to be remembered, if we wish to make our family prayers most profitable: first, *a regular time.* Dr. Jowett said: "At seven o'clock in the morning, I confess to a natural bias for the prayer room." He had accustomed himself to the hour of prayer, and when the hour came, the spirit of prayer came also. Any old time will not do, if we seek the best results. To pray only when an emergency arises is pure selfishness. Having a fixed time, either morning or evening, is almost an essential. Some one has said, it is better to have the prayers in the morning, because it takes more grace to live well in the day than to sleep well in the night. Of Dr. Alexander Smellie it is written: "The family life must have been very beautiful. The father and mother and two boys had family worship, always twice a day; immediately after breakfast in the dining room; and then about nine o'clock in the evening in the drawing room. On Sunday nights they always sang "The Lord's my Shepherd."

Second, the daily worship will be at *a regular place.* The place becomes sacred with usage. The Lord will hear prayer, wherever offered, if offered in a right spirit. And that's the point exactly; a regular place helps mightily to enter into the right spirit, that spirit shared by all. The family worship looks to the needs of all. This principle of religion will flourish in the home.

Third, the daily worship will be most valuable with *every one present,* just as often as possible. Not by compulsion, but by the creation of a healthful desire, will this be accomplished. When one is absent, he misses something. Such realization cannot be created on the spur of the moment; it is the result of usage and experience, and comes into one's thinking like a gentle rain comes upon the earth. And it is not a matter of the imagination. A college senior was necessarily absent from the morning prayers two consecutive days. When on the third day he was home again, he said: "I tell you Mother, it makes a difference." The recognition of this fact every Christian parent desires to have injected into the spiritual equipment of his child: there is a difference between the lives of those who find time to pray and those who fail to do so.

These three points are to be remembered if we would have a family worship worthy the effort; a regular time, a regular place, and every one present. The baby may not know what is doing, but as he lies looking around, or perhaps trots here and there while all others are kneeling, he will get his first impressions of God, and no one can possibly tell just when. These first impressions will be acquired in the home. And these impressions will be lasting. But he who never has time for family worship doesn't see it that way!

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A new race is forming from the polyglot people of America which if Christianized will bless the world, but if paganized, may be the ruin of it.—DR. CHARLES L. WHITE.

IN MOUNTAIN RETREAT BETWEEN THE GATES

Rufus M. Jones Gives a Graphic Picture of Strenuous But Happy Days in China

The Service Committee shares the following letter from Rufus M. Jones with Friends in America. It is written from Yenching School of Chinese Studies, Peking, China, and is dated August 25, 1926.

"We have just arrived today at Peking after a long, hot and difficult journey. We have been separated for nearly three weeks and are now united again. Elizabeth and Mary stayed with the Stanleys in Tsingtao while I was at the Conference and the Retreat. They joined me at Tsinan and we came through yesterday to Tientsin where we spent the night and got here at noon. I wrote last from Tsinan after the Conference. We went off on Thursday the 12th to Tai-an which is an important city and a large missionary centre at the foot of Taishan, the most famous of the Sacred Mountains of China. It was a holy place for pilgrimages centuries before Confucius was born. His birthplace and his grave are not very far away, and he climbed the mountain and gave his impression of it. There is now a great temple to Confucius on the tip-top. The mountain is over 4000 feet high. The gate of Hell is at the bottom and the Gate of Heaven is at the top with temples at each place. The road is paved with stone all the way up. There are 6000 stone steps and part of the way the climb is much like going up the sides of the great pyramid. Most persons are carried up by coolies in chairs, but I did it on my feet, as I hate being carried by fellow-beings. There are many shrines and small temples along the road and thousands of inscriptions. We had taken three small houses somewhat more than half way up the mountain side for our Retreat. We had a small force of coolies to carry up our luggage and those who wanted to ride, and we started the ascent about five o'clock the afternoon of Thursday. It was about nine when we found our cottages and it was already dark. We had had nothing to eat since noon and we were famished. Our hosts gave us a good supper and I got a wonderful sleep on a bed as hard as the board of health. Next morning the Retreat opened. There were eight Chinese members and eight foreign members. They compose some of the most outstanding Christian leaders in China. The Chairman of our group was David Yui, General Secretary of the National Y. M. C. A. of China and Chairman of the National Christian Council of which Dr. Henry T. Hodgkin is one of the Secretaries. He (Dr. Hodgkin) was one of the important leaders in our group. Our forenoon session was devoted each day to some central Christian problem and the evenings were devoted to practical Christian problems in China. I led the discussions in the morning and for the most part Chinese members opened the evening discussion. We spent considerable time each day in silent communion and devotional thought and the afternoons were usually spent on the mountains where a new climb was possible each day. We began many of us as strangers, but we ended as a group of warm and loving friends. It was a remarkable illustration of the fact that agreement in ideas is not necessary for communion or for fellowship.. We differed widely in thought. One of us was an Anglo-Catholic and two of us were Quakers, but we had no friction, no misunderstanding and when we finished we all testified that we had found our way to new levels of religious experience. I feel sure the effect of the ten days there on the sacred mountain is bound to be felt in the Christianity of China.

"When the Retreat was over I walked down the mountain alone with luggage carriers and joined one of my new friends, William Hung, Dean of Yenching University, at the Tai-an station. I was wet through with perspiration, but did not dare to drink anything in this cholera and dysentary infected region, so I went to the train tired, wet, hungry and thirsty. The soldiers had filled the train and Dean Hung and I climbed into a box freight car with no top to it. It was between two mule cars and there were about a hundred coolies crowded in with us, in all forms of dress and undress. I soon began to make friends with them, even without their language, and we talked with friendly smiles and happy gestures. One of the crowd, a soldier, had a thermos bottle of hot tea and he gave me a drink which I accepted in spite of the risk and another gave me some hot bean soup! It is pretty safe to take hot things and I wanted to show my appreciation of their kindness. We had three hours and a half together in the old box car and reached Tsinan just as a thunderstorm burst which would have drenched us in the car. We got a man with a half dead horse to take us to our destination for the night, but got stuck in the mud and the horse balked, refusing to budge. Finally he thought better of it and shambled on to the house where I found my wife and daughter who had reached the city half an hour ahead of me. We had a supper such as only good missionaries can give hungry guests. So far my work has proved to be full of deep interest and I think I may humbly say, apparently effective. I hope to spend three weeks here with a pretty full program. Then we hope to visit Wu-chang, Hankow, Nanking, Wuchow and Shanghai where meetings and conferences are being arranged. We hope to go to Canton about October 15 for ten days, when we plan to sail for Manila and a little later for Ceylon and India. Our address in India will be care of Thomas Cook & Son, Bankers, Calcutta, India, and we ought to be getting to India between November 10 and 15. We have suffered a good deal from heat, but we all keep well and busy."

VISTAS OF SERVICE INVITE A. F. S. C.

Bi-Monthly Meeting of American Friends Service Committee An International Gathering

The meeting of the Friends Service Committee held September 23rd was a real international gathering. W. Blair Neatby and his wife, Kate Neatby, with Frederick B. Sainty from England, Margaret and William Augur from China, and Elizabeth von Harnack from Berlin were present. Others from a distance were Guy and Ella G. Solt and Aarbelle and Evelyn Mott from Central City, Nebraska; Samuel Haworth from Guilford College, North Carolina; and Anne Sprague from Detroit, Michigan.

The meeting was characterized by a very deep spirit of devotion and consecration to the tasks that confront the Society of Friends in its outreach to a needy world. One constantly marvels at the way in which this group of Friends comes together month after month and year after year with the freshness of spirit that usually accompanies new undertakings. It is this spirit that enables the Service Committee to go ahead with the work.

Anna Haines is working on the project of establishing a nurses' training school in Moscow. The Soviet Government has notified her that they would cooperate in establishing the school, and she expects to come home in another month to help raise funds for it.

The great peace conference at Bierville, France, was a great success. It was attended by approximately 6000 delegates, 3500 of whom were Germans. Friends have helped with this by making a contribution of $500, and Alfred Lowry has devoted considerable time to it. The other centers in Europe are deeply concerned over the question of minorities and are developing plans for further conferences.

The Peace Section is sponsoring a peace movement among the Negroes in America, and is working on the study courses for young people's groups. Thomas Q. Harrison and his wife have started on their trip around the world, and O. Benjamin Gerig has been attending the Bierville Conference and the adjourned sessions of London Yearly Meeting.

The Home Service Section continues to make its appeal to young people to volunteer for service of national importance. Twelve are serving in this capacity at the present time.

It is evident that the work that Friends can do is limited only by the time and strength and money that they put into it. God has certainly set before us an open door, and no man can shut it. If Friends are faithful they will be able to influence the world in His name.

AN IDEA WHOSE TIME HAS COME

Need of a Home for Missionaries and Ministers is Set Forth Most Eloquently

Some time ago, Eliza Armstrong Cox sent the article printed below to the Foreign Board office, and the *Missionary Advocate*. It was considered by the Executive Committee of the Womens Missionary Union, and by the Executive Committee of the American Friends Board of Foreign Missions. Both groups decided that it was worthy of future consideration and that it should be given publicity.—B. W. B.

A beautiful estate of several hundred acres in Jamaica, set to orchards, meadows and gardens, and washed on its northern boundaries by the blue Caribbean Sea, once belonged to Mr. and Mrs. F. B. Brown. They called the place "Fairy Hill." It was a dear home to these devoted, large-hearted Christian people. They used it for a resting-place for ministers, missionaries and other Christian workers. Here these would go from time to time where all the comforts that could be desired were at their disposal and for their use until sufficiently recuperated to take up their tasks again. All of this was theirs without one cent of expense to these grateful guests.

The Browns had no children but they adopted a little girl whom they called Winnifred. When approaching young womanhood and having been the delight and comfort of the home, she answered the summons to "come up higher." Not long after this Mr. Brown joined her in the mansion prepared for him. But before his going they made a will bequeathing this beautiful, spacious home and the hundreds of acres of orchards, meadows and gardens to become a rest home in perpetuity to all worn ministers, missionaries, teachers and other workers whose thought of service to humanity were more than their activities for material gain for themselves. Here they might go and rest and enjoy a change without care or expense. They are the guests of the home while they are in it and the endowment provided by the will is adequate to meet the entire expense. By the will the name of the home was to be "The Winnifred Rest Home."

Mrs. Anna Barnett-Brown, left alone and though advanced in years, could not restrain herself from her desire still to help others. She went to England and gathered up three pretty, bright, winsome little war-orphan girls and brought them to her splendid Jamaica Home. Desiring to do the best possible for them she removed with them to Whittier, California. After a residence here of three years, she, too, suddenly took her departure to be forever with the Lord. The little girls were at once adopted into homes where they will have the best of advantages. But "Fairy Hill," now "Winnifred Rest Home," goes on doing its beneficent work. Many are the weary ones who will yet enjoy its blessings.

Some way we see in this a challenge from one of our foreign fields to the home church to provide a home for its missionaries who have been on the field many years, some of them the period of a generation. They must soon retire, and there will be a succession of them continually. Some of these have no one to depend on. The thought of being dependent on relatives, or children, where there are any, will render them unhappy. Where will they go? Who will give them a home? They have given all the best years of their lives and have built up large Christian communities; established schools of all grades; and churches with a faithful working membership; hospitals and clinics; they have performed every variety of Christian service that is engaged in by the home church.

They are sending out preachers, teachers, doctors, nurses; they have taught the useful and needful industries; they have in very truth "wrought righteousness" and dared war, famine and pestilence while doing it. Meanwhile, they could not save for the days of inactivity. Have they not earned a home at the hands of the church? Who will provide a "Rest Home" for them and other Christian workers whose time and strength were freely given that sinners might know their Savior?

Surely this challenge from a foreign field with its "Rest Home" will appeal mightily to some one, or ones, in the homeland to meet the need of a permanent home for these weary and worn toilers for the coming Kingdom. The Lord has the money somewhere among Friends with which to build and endow such an institution. We make the appeal with the hope that it will meet a response in the hearts of our people.

Since writing the above article, Indiana Yearly Meeting considered a proposition to establish a home for ministers and missionaries. The matter was referred to the Permanent Board for further consideration.

"There is nothing so powerful as an idea whose time has come," said Victor Hugo. It is evident that the Holy Spirit is moving upon our denomination to supply this need, telling us that its time has come.

WESTERN PLANS WORLD STUDY PROGRAM

The Foreign Missionary Committee of Western Yearly Meeting is requesting all of the local meetings to set aside the month of November for the study of Mohammedanism. "Young Islam on Trek," Mathews, "The Joint Home and Foreign Board Report," "Pen Journeys to Palestine Villages," and "An Hour's Notice," by Mildred White, are being offered to the meetings as a basis for the study.

This is a splendid effort to acquaint the church more fully with the Moslem world. What are the other Yearly Meetings doing? Who will tell us?

CANDLE LIGHTING TIME IN OLD THIRD HAVEN

M. S. Kenworthy Preaches in Oldest Frame Meetinghouse in America at Easton, Md.

"Ye Old Third Haven Meeting House," Easton, Maryland, was recently the scene of a unique Sunday evening union service. The building is said never to have been used for a meeting at night before. In the absence of any provision for lighting, candle stands were borrowed from another church and the bare, unpainted interior was thus softened by mellow candle light. To those used to the cushioned pew of the modern church, the hard benches with perpendicular backs were an interesting, if somewhat uncomfortable, revelation. The ministers sat on the elevated "facing bench," the shutter partition between the two rooms was opened, and both sides were filled to capacity with members from the ten or more congregations which unite each summer in the Sunday evening services. It was felt that the setting and atmosphere of this union service "were not only harmonious but conducive to a spiritual feast." Murray S. Kenwothy, pastor of the Friends' Church in Washington, D. C., very appropriately gave the message in this old Quaker meeting house.

This is said to be the oldest frame building for religious purposes in America. It was built during the years 1682-1684, and was used regularly for worship until the close of 1879, since which time it has served for occasional meetings. It is recorded that George Fox visited this vicinity in 1673, that William Penn preached here in 1700, and "Lord and Lady Baltimore, with their retinue," were present.

The outside of the building is kept whitewashed and the shutters painted green, but the inside has never known paint or preservative. Stoves and chimneys were introduced when the building was almost a hundred years old. At first the only approach to the meetinghouse was from the river, but when a lane was opened up to the road, this entrance was closed and a porch entrance or gable was added on the other side. As many as a thousand persons sometimes gathered at the little meetinghouse. Many came on religious visits from a distance and for them sleeping quarters were provided in the attic. There is now a brick church on the same grounds but the other building is still preserved as a cherished memorial of early Quaker worship.

For the soul immersed in our boisterous civilization, there is an escape from the tyranny of the outward to an inner vastness where its experience of God can be immediately refreshed and renewed; never is the soul so absorbent of divine power as in such a season of personal adoration.

—A. D. BELDEN.

H. R. KEATES WORTHILY HONORED

Appreciative Reception Tendered the Octogenarian Evangelist by California Friends

On the eightieth anniversary of Harry Rowland Keates' birthday, the 13th of September, his two daughters, Mrs. E. W. Smith and Miss Marian C. Keates, entertained in their father's honor at the home of Mr. and Mrs. E. W. Smith, 1468 North Chester Avenue, Pasadena. Assisting hostesses were two other daughters, who were visiting, Miss Ellen C. Keates of Hollidaysburg, Pa., and Mrs. Harold G. Sprague of Dallas, Texas. Greetings were also received by the father from several other children from the East and cablegrams from brothers in England.

About 150 guests, Friends and others, from Pasadena, Los Angeles, Long Beach, Whittier, and other cities and towns in Southern California, called during the evening and offered their congratulations to the veteran ambassador of Christ. Beautiful flowers, too, were received from members of First Friends Church of Pasadena, in which he was pastor twenty years ago, and greetings came from many Friends in former pastorates at distant places.

Harry R. Keates has been thirty-seven years in pastoral or evangelical work in the Society of Friends. His pastorates have been at Clintondale and at Milton, N. Y., at Toronto, Ont., at Richmond, at Des Moines, and at Pasadena. He was Superintendent of Evangelistic and Church Extension Work in Iowa Yearly Meeting five years, in which period he was also four years Chairman of the Evangelistic and Church Extension Board of the Five Years Meeting. Since 1919 he has been Superintendent of the Evangelistic and Church Extension Work in California Yearly Meeting and has also filled the new office of General Superintendent which was established by the Yearly Meeting a few years ago.

The friends of Harry R. Keates may well congratulate him upon his very unusual health and efficiency in the Lord's service. Few men of sixty labor on with his freshness, vigor and rare activities. He had just returned from a fortnight's strenuous tour of arduous labors in Northern California, including a trip by Ford car to visit a new mission of Friendly Mexicans at a great Minneapolis lumber camp 125 miles back in the mountains, to be present at his eightieth anniversary reception. His friends anticipate yet several years of good service for the able preacher and faithful counselor on behalf of the Society of Friends and its churches in state and nation.

The eldest of nine children of an English Wesleyan family, his earliest work was in railway service, in which he rose to a fine position as Passenger Agent of a railway system in the North of Ireland. After his conversion in mature manhood, becoming for a few years an active Christian in various relations, Harry R. Keates was for a time located as Chief of Staff in the Salvation Army in New York City, although not a member of the Army, by appointment of General William Booth, the founder. But after a time he chose rather the freer, more congenial, spiritual service of minister in the Society of Friends than an official position either in the Army or other more ecclesiastical relations, entering upon the various services already indicated above.

In 1903, Harry R. Keates was liberated by New York Yearly Meeting for service in England, the first minister commissioned by that Yearly Meeting for over-seas service in forty-two years. Again he visited relatives, friends and conferences, also Friends' meetings, in his native England during the summer of 1924, where his services were very much appreciated.

WEEK-END AT OAKWOOD

The dream of ten years was realized in a week-end visit at Oakwood School, Poughkeepsie. That delightful spirit, Wm. Reagan, met me at the depot and together we dodged the traffic in that imperturbable manner of his until we reached Oakwood. The order of the eve was a wiener roast up in the woods. Oh the joy of it! Followed, a pie eating contest, oh the fun of it! A quiet season around the glowing embers of the fire. Followed, a season of prayer. Oh the peace of it!

Saturday evening, a gathering with music and singing together with an address by the visitor which was well received. Sunday, a full day. School at 10 with a really blessed meeting for worship. What a fine example of fundamental Quakerism was there, a living, stirring silence that reached the soul.

In the afternoon a drive in the School bus. A marvelous meeting; from whence came those several hundred people who packed the old meetinghouse to its limits? Dr. Holmes of Swarthmore gave the principle address which was listened to with great attention.

Evening at Oakwood School. Interesting papers were read by three students on Confucius, Mohamet and Budda and their respective religions. The visitor was invited to state the case for Christ and His religion, a challenge he gladly accepted.

There was ample proof Christ's cause did not suffer by the comparison by reason of what followed. We closed the day with about 50 young folk gathering in drawing room of Wm. Reagan where he read poetry in his inimitable way to the group there met.

What a day of joyous service! What a season of fellowships! Oh that more of these seasons of sweetness in sheer abandon of love and worship might be enjoyed throughout our Society.

ALFRED YOUNG.

GET READY TO TUNE IN ON Y.F.C.-Y.F.B.

"Listening In" on Young Friends Activities Broadcasted From Poughkeepsie

It wasn't W.L.S. or W.L.W. that I listened in on, but it was Y.F.B.-F.Y.M., which is Young Friends Board of the Five Years Meeting, and they were broadcasting. As chairman of the Indiana Yearly Meeting Young Friends Board, I am greatly indebted to my Board for sending me to meet with this group. It was an inspiration and an instruction.

For this particular broadcasting, the station was located at Oakwood School in the beautiful hills near Poughkeepsie, New York, overlooking the Hudson River. The station is a powerful one, and through the efforts of its director, Elizabeth Marsh, it has been heard from Cape Cod to the California shores.

Y.F.B. is not greatly interested in bedtime stories, but it is frank to say it feels the need of some "Friendly" setting-up exercises. A tentative program of this type was adopted at the meeting of the Y.F.B. officials on September 17, 18, and 19. Plans for next summer's ten day conference of Y.F.'s were started, and strong leaders were selected to appear on that conference program for July 29-August 8. These Friendly setting-up exercises will be given through broadcasting stations:

B.Y.R.W.—Black, Yellow, Red White, Race Relations.

H.B.M.W.—How Big is My World?

M.F.S.B.—Mother, Father, Sister, Brother or Family Relations.

Y.P. and C.—Young People and the Church.

W.I.Q.—Though it looks like it might be of the intelligence test family, it is really more inviting, meaning "Why I am a Quaker."

The Y.F.B. officials, feeling the need for better tuning in methods for Young Friend amateurs, have selected a group of Friends, young and old, to prepare some study courses on the Principles of Tuning in on Friends Teachings and Messages.

Remember, Young Friends, that you have a Y.F.B., and it is ready to serve you. We can send our message around the world, but each Yearly Meeting must tune in and amplify the message as it is relayed. Let's get ready to tune in on the Young Friends Conference.

LESLIE D. SHAFFER.

Many things indicate that Friends intend to have **one adequate Secondary School** in the Southeastern Quarter of our country.

FRIENDSVILLE ACADEMY

Catalog. **Friendsville, Tenn.**

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE HAVEN

BY LINDLEY M. STEVENS

Snug and safe, at the end of the lane,
Is the place of rest and cheer;
Dark is the night with wind and rain,
And a traveller draweth near.

Cheering, the gleam from lamps that burn
And lighten the outer gloom—
Then each of the lights goes out, in turn,
Save One, in the Upper Room.

Poughkeepsie, N. Y.

UNIVERSAL PEACE ASSURED

BY S. A. WOOD

We cannot read the Scriptures thoughtfully without being impressed with the fact that God has always indicated, by promises and otherwise, that it is a part of his great plan that "wars shall cease unto the ends of the earth." If we believe God when he says, "So shall my word be that goeth forth out of my mouth: it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it;" if with us his promises are "yea and amen forever" we shall be in constant expectation of God's plans materializing.

It may be that we have forgotten what God's promises are and need to have them called to mind that we may the better know what to expect. Take the one already referred to. "He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder, he burneth the chariots in the fire." This covers the whole subject. It is as universal as we can desire, and as sure as God lives will come to pass. We are not left with this promise alone for Isaiah the prophet of God says, "And he shall judge between the nations, and reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." When this is come to pass then the so called glory of war shall cease and "all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." Surely God's promise covers all we desire, and there is no power that can stay his hand. Why not expect it?

God never does his work without going to the bottom of the trouble and takes out the root and branch that causes the trouble. Therefore he will destroy "the pleasures that war in our members," from which wars arise.

God's promise of peace includes the wolf, the lamb, the leopard, the kid, the calf, the young lion, the fatling, the cow, the bear, the lion and the basilisk. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." While this is "exceeding abundantly above all we ask or think," the living God in His wisdom and power can and will do it.

We, grown up mortals, have retained enough of our childish ways so that we want to understand how God will do all this. God has not left us in the dark as to his plans. He says, "Behold, the former things are come to pass, and new things do I declare;" "For, behold, I create new heavens and a new earth, and the former things shall not be remembered, nor come into mind." The work of creating all things new has been going on for years. It appears that God has reversed the order of the new creation from that of the first; for in the first he created the heavens and the earth first, and man last. In the new creation he has created the new man, "the last Adam," first, and will create the new heavens and the new earth last. The earth that now is, is inhabited by the descendants of the first man, Adam. The earth to come will be inhabited by men of the new creation; for, "If any man be in Christ, he is a new creature."

We cannot fail to see that, with all things new, conditions will be entirely different from what they are now; especially when the earth is peopled with men who are "created anew unto good works." Then there will be the true brotherhood and they will love one another, and dwell together in unity.

As to governmental conditions, "the God of heaven shall set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This is the kingdom we ask for when we pray, "thy kingdom come, thy will be done, as in heaven so on earth." This is the kingdom we seek when we "seek first the kingdom of God, and his righteousness." Of this kingdom the Christian has an earnest when he experiences "righteousness and peace and joy in the Holy Ghost."

Jesus, "the Prince of life, whom God raised from the dead," is "the perfecter of our faith," who "became, unto all them that obey him, the author of eternal salvation," who is "bringing many sons unto glory." "The government shall be upon his shoulder; and his name shall be called—Mighty God—Prince of peace. Of the increase of his government and of peace there shall be no end upon the throne of David and upon his kingdom, to establish it and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this."

Fellow Christians, do we appreciate the fact that it is our Savior, who has proven by giving us peace through his redeeming sacrifice of himself, by which he has put away our sins, that he is really the "Prince of peace." That he is the one of whom they sing in heaven when they "sing a new song, saying, worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they shall reign on the earth." It looks as though we might sing that song here on earth and that with all the enthusiasm we are capable of putting into it.

The Son of man, the Son of God, who was born to be a king, whose kingdom is not of this world, the King of Kings and the Lord of Lords, "must reign till he hath put all of his enemies under his feet." (The last enemy that shall be abolished is death.) Then it shall be that, "the kingdom of the world is become the kingdom of our Lord and his Christ." Then it can be said "now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ." "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power." Then it will be well for the angels to sing again, "glory to God in the highest, and on earth peace among men in whom he is well pleased."

Our Lord has gone into a far country to receive to himself a kingdom and will return. His disciples saw him as he was received up out of their sight, and an angel told them that he would come again. We are exhorted to be ready, for in such an hour as we think not he will come. The great question the Christians should ask is, "What must we be found doing when he comes?" Don't you think it would be well for us to be found preaching the gospel of the kingdom? "Making disciples of all nations?" That they might be delivered out of this present evil world, according to the will of our God and Father, and that they may be delivered out of the power of darkness, translated into the Kingdom of God's Son. That they and we may have it said unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In this kingdom, of which all Christians are citizens, all will have faith in their King; and they will reign in righteousness and justice. Hence there will be no occasion for war. The Prince of Peace will be on the throne.

Our prayer—"Jesus, remember me when thou comest in thy kingdom."

Knightstown, Indiana.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

MAKE IT A RELIGION OF ADVENTURE

Editor THE AMERICAN FRIEND:

President Mendenhall of Friends University is undoubtedly right in urging Quakers to more open-mindedness and to more discussion, but many people are justifiably afraid of discussion. Some things seem unprofitable to discuss, and other things which ought to be discussed are hardly ever even mentioned. It seems unprofitable to discuss the meaning of the word "sin." That word, according to Cruden's Concordance, is used only twice in the first three gospels. Jesus seems to have avoided it except in intimate talks with his inner group of apostles. The words "redemption" and "sanctify" are each used only twice in all the gospels, and the word "convert" or "conversion" is used only five times in them.

Can it be profitable to spend so much time, as is spent by many members of the various churches, in discussing ideas of sin, redemption, sanctification and conversion, when Jesus discussed other things? Such ideas, such words are easy to quarrel about. They are abstract words. Jesus used concrete words, picture-bearing words which give direct sense impressions, and he avoided abstract words which carry no vivid mental pictures.

Study, for example, Jesus' method in the parable of the prodigal son, said to be the best short story ever written. Nowhere is it said that the father loved the returning son. Jesus pictures the father's acts before our eyes so that as we watch the father we know that he loves the returning son.

We should do likewise with our messages, our preaching. We should then be using the method of Jesus. Modern psychologists have discovered that almost anything is interesting when it is written or said in picture-bearing words, in sense-impression words. If, then, we want to interest people in the message of the gospels we may draw our lesson either from Jesus or from modern psychology, for the lesson is to use sense-impression words.

Last year a book of peace stories was rejected by six or eight publishers in succession. Then the author revised the book, taking out all abstract words such as pretty, beautiful, interesting, wonderful, long, and many others, substituting sense-impression words or phrases, or even whole sentences. Perhaps three per cent of the words, ten words to a page on the average were changed, but the message of the book was not changed. Yet the next publisher who saw the book as now revised said, "I can't publish this book because it needs pictures and I never publish an illustrated book. But you must get it published. Keep at it. It must be published." Within a month another publisher offered to spend a small fortune advertising the book, and the best illustrator in America offered to illustrate it, because, "It must be published."

Think what would happen if all the abstract words were taken out of our sermons, out of our religious books and religious newspapers, and sense-impression words substituted for them. Early Friends were called the First Publishers of Truth. We need not change the facts or the truths of our messages, but we might all become great publishers if we only gave up using abstract words and put our messages in sense impressions instead.

Quakers can discuss many things more intelligently than most church members because there are things which they understand better. The Sermon on the Mount was delivered to people living in a country occupied by as hostile a soldiery as occupied Belgium during the war, or as occupied the Ruhr after the war. The brutality of military methods results in what we call shell-shock, but what is called in the Bible "possessed with a devil." One man called himself Legion, apparently because the soldiers of the legion stationed there had been so brutal. Any peasant could be stopped on the road and compelled to carry the soldier's burden for a mile. One Simon of Cyrene thus bore the Cross to Calvary, and Jesus said, "If any man compel thee to go with him one mile go with him twain." The Roman soldier had the right to seize whatever he needed, and Jesus said, "Give to him that asketh of thee, and from him that would borrow of thee, turn not away." And Jesus refused to aid in armed insurrection. He said, "Blessed are the peacemakers." And when he perceived that they would come and take him by force, to make him a king, he departed into a mountain alone.

The Quaker teaching about war is evidently very Christian, yet there are millions of people called Christian in America who do not follow it, who would not follow the Sermon on the Mount as thus explained unless we discussed it with them very lovingly. There are whole denominations who believe it wicked to disobey the State law, even though they know the law is a military conscription law and is wrong. Cannot we help them to learn to obey God rather than men?

We need new hymns, hymns such as Jesus might have sung. There are scores of thousands of churches where the hymn is often sung,

"At the Cross, at the Cross
Where I first saw the light."

Yet who can imagine Jesus singing that hymn on the way to the crucifixion, or his disciples singing it then, or Simon of Cyrene singing it as he bore the cross up the hot, steep, rough road, stumbling and falling perhaps, while the soldiers prodded with their staves or spears? Or who can imagine Jesus closing the Sermon on the Mount with

"Onward Christian soldiers,
Marching as to war."

Who can imagine him using that hymn after saying, "Blessed are the peacemakers," and "If any man take thy coat let him have thy cloak also?"

I have lived with foreign students almost ten years, and have known over a dozen very intimately, yet I know none that was converted by missionaries' preaching. Some became Christian by watching the lives of the missionaries, one or two by reading the gospels, others by growing up in Christian homes. Preaching fundamentalism or preaching modernism will never reach the world, but telling the story of Christianity as Jesus told the story of the prodigal, telling it as an adventure, in sense-impression words, to a conventionalized world, is what is needed. Writing hymns of adventure, instead of the hymns of war we now have, discussing how to word them—that would be a proper task for a Quaker, for Quakerism is more than any other the religion of adventure and of cooperation in good works. We must not make it a religion of definitions and of dividing lines.

A statistician, looking at the reports of evangelistic revivals, might rejoice at the results, but would say surely the seed was sown mostly on stony ground where it had sprung up quickly and died because it had no root. Otherwise there would not be many backsliders reclaimed and many others who greatly needed it to be resanctified. We need, not less evangelism, nor less missionary effort, but more, and more of the kind that produces fruit because it is planted in good ground where it yields sixty and one hundred fold. Discussing how to plough the good ground and how to fertilize it, is a proper subject for Quaker discussion. We ploughed in Germany, and now we do not know quite how to cultivate the growing seed. The methods of cultivating the seed we planted in Germany, in Poland, in Russia, in Serbia—that is what we ought to discuss, always talking in sense-impression words. Let us face our talk as Jesus faced it, not with abstract ideas, but with vivid, picture-bearing words.

EDWARD THOMAS.

New York City
316 W. 93rd St.

WATCHMAN, WHAT OF THE NIGHT?

Editor THE AMERICAN FRIEND:

I have just returned from the polls where I deposited a ballot that will have some effect upon the government of this state and nation for the next two to six years. In the year 606 before Christ, the government of

the world passed entirely into the hands of the Gentiles, and since that time we, the Gentiles, have attempted to govern the world but have failed to give direction to successful government. God's standard is, "Righteousness exalteth a nation, but sin is a reproach to any people."

The great world war has been fought, and the most notable result was the release of Palestine from the hand of the Turk, followed by the return of a considerable number of the Jews to their old home. I believe this is the beginning of the fulfillment of the many prophecies concerning the return of this people to their own land. The barren fig tree is showing vigorous signs of life. Christ may soon come for his bride, followed by the time of trouble.

The great apostasy began with the writings of Darwin, and in the past three quarters of a century has steadily spread till no church or school is entirely free from unbelief. The public school system is saturated with it. Parents are no longer permitted to rear their children in orthodox belief. Teachers demand the right to believe and to teach anything they think is true. Humanitarian and social service work are being substituted instead of the cleansing by the blood of Christ. Spiritual life comes only by the new birth. Christ declared in speaking of his sufferings connected with his death, "For this hour came I into the world," and culmination came when in his anguish, "He cried My God, My God, why hast Thou forsaken me?" At that time he tasted spiritual death for every man.

Christ came into the world for the one purpose to make atonement for sin, to die the just for the unjust. Praise the Lord! Let everything that hath breath praise the Lord!

A. M. BRAY.

Written August 31, 1926, on the seventy-fifth anniversary of my birth.
Fresno, California.

SERVICE COMMITTEE NEWS

The meeting of the Friends of the Friends in Hamburg, held the last of July, was well attended, and a very fine spirit was manifest. E. T. Albertson, of Indiana, was present for several sessions and Anna H. Hamilton, of Auxvasse, Mo., was another American Friend present. One of the leading papers, the *Hamburger Fremdenblatt*, gave a large amount of space to reporting this meeting.

Immediately following this meeting, the International Committee in Germany held its sixth meeting attended by 35 Friends and Friends of Quakerism—American, German and English. The German Friends are taking an increasing interest in the work of this committee. Special emphasis was laid upon the value of closer contact with labor circles. An appeal was made for help with the unemployed youth in Berlin and other big towns. Distributing Quaker literature to public libraries was also discussed, and the need for religious education, especially of children, was emphasized, with the hope expressed that Bertha Bracey could develop it.

The International Secretariat, meeting each week during August, has been busy with plans for the third Polish-German Conference to be held in Berlin sometime this fall. Arrangements are also being made for a conference of Polish youths with German youths. Then a comprehensive lecture tour has been arranged for William E. Wilson, an English Friend, who is to visit groups of Friends throughout Germany and a number of the Universities. A new leaflet on general conditions in Germany is under preparation, with special reference to the gradual recovery in the economic life of the country.

The Guest Book at the Prinz Louis Ferdinandstrasse office shows a number of registrations this past summer. Some of the Americans were: Emil Ahlborn, Boston; Nelda L. Grove, Hampton Institute; A. P. Winston, University of Texas; Martha H. Ewing, Denver, Y. W. C. A.; Sara Lee Tuck, Springfield, Mass.; Theodore B. Hetzel, Haverford; Olga A. Grunewald, New York City; E. T. Albertson, Indianapolis; W. H. Hodgkin and wife, Berkeley; Esther C. Andrews, Whittier; Mary E. Lewis, Newberg; Ruth Emerich and son, Pasadena; Mrs. W. E. Birdsall, Boston; Martha H. Jaeger, Chicago; Luanna J. Bowles, Westtown; Ruth Ely Rhoads, New Hope; Mr. and Mrs. J. W. Mathieu, Philadelphia.

LIGHT FROM THE HILLS

Friends of Marlboro Monthly Meeting, in the neighborhood of Clintondale, New York, are having a good time over an investment they are making by purchase of a good second-hand Delco lighting plant which they plan to send to Edward and Daisy Ransome for the new meeting-house at Oak Grove, in the Great Smokies of Tennessee. Clintondale Friends are buying the Delco plant and also paying freight charges for its shipment to Tennessee. It will provide a splendid lighting system not only for the new meetinghouse now nearing completion, but also for the Ransome's home as well. Edward Ransome spent his boyhood in the Clintondale community and his old neighbors are enjoying this chance to have a share in his work in the mountains. They suggest that some other Meeting or individual may like to help finance the rest of the project by providing funds for wiring the buildings and for installation of the plant. Any one interested is invited to write either to Levinus K. Painter, Clintondale, New York, or to J. Edward Ransome, Belltown, Tennessee.

The Ransomes returned to Oak Grove late in August, Edward Ransome greatly improved in health. Tennessee heat and the many duties which at once crowded for his attention made rather serious inroads upon his newly regained strength during September, but he is hoping the loss is only temporary and will be regained now that cooler days are coming.

Who would like to help turn on the light?

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Jas. 4:8.

The International Secretariat in Berlin. Reading from left to right, these are Heinrich Becker, Gilbert L. MacMaster, Hedley Horsnaill.

Conference of the Friends of the Friends in Hamburg, 1926: 1. T. Edmund Harvey; 2. Hanns Klassen; 4. Frau Legatis; 5. Herr Haller; 14. Hanns Albrecht; 16. Frank Bradbeer; 18 Paul Hellbeck; 19. Gerhard Hildebrand.

QUAKERDOM · AT · LARGE

The debating team representing the University of Sydney, Australia, which is to tour this country this fall, will meet a team representing Earlham College about the middle of November. Earlham will take the negative side of the question: "Resolved, that the entry of women into political and professional life is to be deplored."

Active as he always has been in behalf of the public welfare, S. Edgar Nicholson is now seeing some of the busiest days of his life in managing the work of the Independent Republican Campaign Committee of New York which is seeking the election of Frank W. Cristman as United States Senator on a dry, law enforcement program. "Our campaign is developing splendidly," he writes, "and there is a tremendous revolt against Wadsworth."

On the way home from a four months trip to Egypt, Palestine and Europe, Mr. and Mrs. Chris Aebischer, of Newberg, Oregon, stopped over in Richmond last week and were very acceptable callers at the Friends Central Offices. They spoke very appreciatively of the little visit they had on a Sabbath day at our Mission at Ram Allah; also of their call at Friends House, the fine new headquarters of London Yearly Meeting in London.

Mr. S. Swada, councillor to the Japanese Embassy at Washington, visited Earlham College recently and addressed the student body. During the war he occupied a similar position at the Court of St. James, London. He is a Friend, a member of Japan Yearly Meeting, and during his visit at Richmond a number of Friends of the college community enjoyed an evening with him at the home of Clarence and Lilly Pickett.

The Friends University Music School, Wichita, Kansas, has recently purchased a new Mason-Hamlin concert grand piano, one of the finest and largest ever made, at a cost of $3,000. The best material obtainable and the most skilled workmanship has gone into the perfection of this king among musical instruments. It is handmade throughout, several years being spent in its construction. Before leaving the factory, pianos of this type are tuned from thirty to fifty times. The new concert grand piano is to be used in the Alumni Auditorium for recitals and chapel programs.

The Committee made responsible at the last Ministers and Workers Conference of Western Yearly Meeting for the selection of two books to be put in circulation this fall and read by each pastor looking toward the discussion of them at the conference next spring, has arranged for these to be "The Building of the Church" and "The Christ of the Indian Road." The schedule for each book, as to the persons who are to have it and the dates for the same, is placed in the book and the reader is urgently requested to cooperate accordingly: "Please send promptly to the next reader without expense to him."

A tentative program has been outlined for the International Student Conference to be held at the Homewood Meetinghouse, Baltimore, Maryland, November 5-7, the week-end preceding Baltimore Yearly Meeting. The general topic is to be "The Contribution of Interracial Cooperation to International Goodwill and Understanding." Some of the speakers will be Dr. Daniel J. Fleming of Union Theological Seminary, John W. Lewis of the Board of Education in Baltimore, Miss Dercott, National Secretary of Y. W. C. A. (colored), and Norman Thomas. The student group will come from among the foreign students of Baltimore, Washington, Philadelphia, and other nearby cities. About 200 students with a sprinkling of Americans are expected. Lewis C. Moon writes: "Our Committee on Arrangements includes several not Friends because we wanted to get a more comprehensive opinion than merely that of Friends."

The following paragraph is a translation from a book, "Der Protestantismus der Gegenwart" (Present day Protestantism) by Dr. G. Schenkel, of Stuttgart, Germany:

"The Evangelical church must have the courage to stand up for that which is foolish in the eyes of the world and to believe that which seems improbable, or even unbelievable. Has not the little community of Quakers given Christendom the greatest example of this? When it became clear to their consciences that Christianity and slavery were not reconcilable they faced the mockery and the hatred of the world. Their Christian contemporaries comforted themselves that it had always been so, that the Bible recognized slavery, that it was a God-given state of things. They thought that the foundation of the economies of their day would be threatened, were the slave trade forbidden. And indeed, the abolition of Slavery did mean an incisive attack upon the whole economic structure of far-reaching effect. Nevertheless in faith and in love they dared to take up the struggle. Today they stand before us as the messengers of the light and freedom, which gave the impulse to abolish conditions unworthy of men, while their opponents of those days are exposed to our contempt. Their witness to that which seemed foolish has justified itself. They have brought freedom and the possibility of higher development to many. They have taken away a dreadful curse from Christianity. God has blessed their courageous faith, and through them has spread the streams of blessing into countless hearts." Is it not time for individual Friends to consider the question, "Am I worthy of such words of appreciation?" Does the Society as a whole really stand for the things referred to by Dr. Schenkel,

NEWS OF OUR MEETINGS

The Prohibition and Purity Committee of Western Yearly Meeting has sent to each local meeting a guide to a program of work and suggestions for information desired at the close of the year. Some of the items are: Number of special temperance and purity meetings held; number of sermons and addresses; number of communications sent to officials in regard to law enforcement; number of posters used and packages of literature distributed; What has been done to discourage the use of tobacco? What is your Meeting doing to promote the social welfare of the community? Are prohibition and purity regularly taught in the Bible school and regularly studied in the Young People's organization? Have you a representative prohibition and purity committee? The local committees are urged to stress in both regular and special meetings different phases of the work, as temperance, law enforcement, purity, right use of the ballot, Sabbath observance, right social life, and all else that has to do with best morals and consistent living, and to make much of World's Temperance Sunday, October 31.

The Evangelistic, Pastoral and Church Extension Committee of Western Yearly Meeting adopted the following resolutions and directed them to each local meeting: 1, That October 3, or 10, be set aside in all meetings to consider the foundation principles of the Friends Church; 2, that November 7, or 14, be set aside to consider the past and present achievements of the Friends Church; and 3, that continuous personal evangelism be maintained in the home, Bible school, and throughout the church with the object of bringing all to Christ and into membership of the church.

The Young Friends' Discussion Group of the meeting at Woonsocket, Rhode Island, has started on the second year of its existence with a general program outlined for the coming months that promise to be of much interest and value. Meetings of the group are to be held every two weeks. One meeting each month will be devoted to study and the other to open

discussion on various subjects. The study book will be Harry Emerson Fosdick's "The Manhood of the Master," and the leader will be the pastor, Harold W. Myers. The Discussion Group has proved valuable both because of its social program and because of the new avenue for expression of ideas thus provided for the young people of the meeting. The Ladies' Aid Society of the Woonsocket Meeting has also recently begun a new season with the election of officers for the coming year and the making of plans for the year's work. Mrs. Adam Ewen is the new president of the Society.

The members and friends of the Friends Church at West Gardiner, Maine, gave a harvest supper at the church, September 23, which was well attended, and was followed by a program of music and speaking. Charles N. Replogle told some very interesting stories about his work among the Indians of Alaska, and Mrs. Replogle sang an Eskimo song. Arthur Jones, pastor at Winthrop Center, Maine, was present and made a few remarks. Everybody present pronounced it a very enjoyable time.

Kokomo Quarterly Meeting of Friends was held at New Salem, September 24-25. In spite of rain a goodly number attended all the services. E. Howard Brown of Kokomo, spoke Saturday morning on leadership and the leading of the Holy Spirit. Miss Kimbro, of Marion, Indiana, a singing evangelist aided much with her messages in song. Splendid interest was taken in the business of the meeting and an excellent report of Western Yearly Meeting was given by Eurah Ball. Ruth P. Brown remained over the Sabbath and gave a stirring message which was well received. The next meeting in December will be at Hemlock, Indiana.

The Friends Meeting at Honey Creek, Iowa, are planning a homecoming and new parsonage dedication for October 10, 1926, with services in the morning, afternoon and evening. A special invitation is extended to all former pastors of the meeting.

The September monthly meeting of Cincinnati, Ohio, Friends was made the occasion of a "Get-together Meeting" which was unusually well attended. Three new members were received and good talks were given by O. Herschel Folger of Wilmington, Ohio, and Jane E. Summerhayes, followed by a musical program and light refreshments.

At Cornwall-on-the-Hudson, an old time drawing room meeting was recently held in the home of Isaac and Elizabeth Cocks. At the request of Alfred Young of Denver, Colorado, Friends had invited some neighbors, some of whom sat in a Friends meeting for the first time in their lives. A Swiss neighbor was very greatly blessed and comforted in soul by the fact that the text selected and spoken upon was one quoted in a letter received by her that morning from a son who is away from home. In answer to his prayer God had wonderfully given him this text, which so impressed his heart and mind that he had sent it on to his mother. Responding to the invitation given, she had come to the Friends meeting and was profoundly moved when our Friend, quoting the text, proceeded to speak for nearly half an hour upon its marvelous beauty and worth. It was a great time and all present sensed the presence of the might and love of God overshadowing us. Our friend spent the night in the home of Samuel and Martha Cocks Willetts and on Friday moved on to Oakwood School, Poughkeepsie.

Cottonwood Quarterly Meeting held at Cottonwood, Kansas, September 17-19, was a time of refreshing throughout. The pastors of the Quarterly Meeting were all in attendance at most of the sessions. There were no visiting ministers but the Lord honored the home ministry and the hearts of all were refreshed and strengthened for the coming days. Estella Garrison spoke on social and other church problems at the meeting on Ministry and Oversight, Friday afternoon. John Dean spoke on Friday and Sunday nights, William Garrison, Saturday night and Sunday morning, Ralph Jackson, Saturday morning and to the C. E. session on Sunday afternoon. These messages of the old time Gospel to fit present-day needs and conditions were much enjoyed by all, and they "thanked the Lord and took courage." Homestead meeting is looking for a pastor, the Kelleys having taken up the work at Alba and Fair View, Mo.

In September, Leslie Bond began his third year as pastor of the Friends meetings at Amo and Hadley, Indiana, in Western Yearly Meeting. The past two years have been profitable and pleasant and the meetings are looking forward with much anticipation for increased interest.

E. Howard Brown, pastor of Union Street Friends Church, Kokomo, Indiana, broadcasted sermonettes, Wednesday and Thursday at noon, October 6 and 7, from station WJAK, Kokomo.

J. WILLIAM PECKHAM

On September 6, 1926, J. William Peckham, a birthright member of the Society of Friends and for almost a half century a minister of the Society, passed away at the residence of his nephew, Dr. W. D. Peckham, Utica, N. Y., aged 83 years, 16 days.

J. William Peckham was born August 22, 1843, in the village of Westmoreland, Oneida County, N. Y., the son of Isaac and Anna Weaver Peckham and with a long line of Quaker ancestry on both sides. For the greater part of his life he was a member of Westmoreland Monthly Meeting and its clerk. For years he was clerk of Butternuts Quarterly Meeting. He was always active in the Society's work and ministry until age and failing strength prevented. During the active years of his life he became greatly interested in Sunday School work and for a number of years was President of the Westmoreland Town Sunday School Association, also Secretary of the Oneida County Sunday School Association.

In 1885 he was united in marriage to Mary Anne Browne, daughter of George and Anne Brown of Westmoreland and aunt of Mary Gibson Peckham, wife of Dr. W. D. Peckham with whom the last years of his life were spent. The loss of his wife after two years of married life was a great blow but borne with true Christian fortitude.

On September 10, the funeral services were held at the residence of his nephew, conducted by William Kent, minister of the Friends Church, Unadilla, N. Y. and Mahlon York, minister of Friends Church, Upperville, N. Y. The interment was at Deansboro, N. Y.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 17, 1926

Moses Honored in His Death

Lesson Material: Deut. 32:45-52; 34:5-8.
Devotional Material: Psalm. 116:12-19.
Golden Text: Precious in the sight of Jehovah is the death of his saints. Ps. 116:15.
Intermediate and Senior Topic: Lesson from the Life and Death of Moses.
Topic for Young People and Adults: What the World Owes Moses.

Daily Readings

M.—Moses Honored in Death. Deut. 34:1-8.
T.—The Song of Moses. Deut. 32:1-10.
W.—The Song of Moses. Deut. 32:11-21.
T.—The Song of Moses. Deut. 32:22-34.
F.—The Song of Moses. Deut. 32:35-43.
S.—The Faith of Moses. Heb. 11:22-31.
S.—The Final Triumph of the Believer. Psa. 116:12-19.

Between the Lessons. The interval between our last lesson and this one represents a life-time of wilderness residence, during which the older generation which had come out from Egypt died, and a new generation, desert-born and bred, had grown up. Since the southern entrance to Canaan had been abandoned, the Israelites began to look for some other approach. The migration to the east-Jordan country was made much longer and more difficult by the unfriendly attitude of the people of Edom, who refused passage through their territory around the southern end of the Dead Sea. This necessitated a long detour back toward Mt. Sinai, to the seaport at Ezion-Geber or Elath, at the head of the Gulf of Akabah; thence northward along the eastern boundaries of Edom and Moab. Their arrival in the "Plains of Moab" was the signal for attack from some of the nearby tribes; and there resulted the famous victories over "Sihon, king of the Amorite and Og, king of Bashan." A census was taken; the tribes reorganized; a new leader, Joshua, was chosen; then Moses gave as his farewell contribution to the nation for whom he had expended the very best of his life, a review of their migrations from Egypt, and the repetition of the law contained in the book of Deuteronomy. Then occurred the great death of a great man, honored in his death, be-

cause he so lived that the world owes much to him.

The religious, social and political debt of Israel to Moses has been well summarized in the following words: "He awakened, in an oppressed and discouraged people, the feeling of national consciousness; he cemented them into a band having common hopes and aspirations; and he united them by the common bond of Jehovah their God, to whom they bound themselves in moral obligations. Moses thus was the founder of both Israel's national and religious life; and became more than the Washington of Israel."

The significance of Moses in the later history of Israel is shown in the way in which later prophets, as Amos and Hosea, attempt to bring the people back to the forgotten law of Jehovah; for the work of these prophets is more that of reformers than of pioneers. Hosea in one verse summarizes half of the Decalogue (Hosea 4:2). "The political ideal of Moses' times is that of a theocracy, which is a combination of the best elements of democracy and monarchy. The administration of law is under religious sanction, and under men upon whom rests the spirit of God, designed to produce social justice. The body politic is free and independent, without class distinctions; and alert to assert its rights. The social ideal was that of the simple life, imposed by the unsettled mode of living in the desert regions; its hardships and dangers left it free from luxury and effeminacy, drunkenness and debauch. The religious conception is the recognition of only one God for Israel. All the religious sentiments and acts concentrated on Jehovah."

WENDELL G. FARR.
Wilmington College.

BIRTHS

ALLEE—To Foster C. and Kathleen M. Allee, Bloomingdale, Indiana, September 3, 1926, a daughter, Rebecca E.

MILLER—To Carl F. and Minnie G. Miller, Bell, California, August 24, 1926, a daughter, Vivian Irene.

MARRIAGES

LEWIS-WARD—At Damascus, Ohio, September 17, 1926, Mildred A. Ward and Harry A. Lewis. Isaac L. Kinsey, minister.

TEMPLE-HAWORTH—At the home of the bride's parents, Chas. C. and Orpha R. Haworth, Whittier, California, September 1, 1926, Ruth Esther Haworth and William Earle Temple of Fulton, Illinois. Chas. C. Haworth, minister.

DEATHS

GIFFORD—At his home in Lindsay, California, September 12, 1926, Elmer H. Gifford, son of E. T. and Edith Hunt Gifford, a prominent merchant and one of the founders of the local Friends Meeting, in his 63rd year. Born near Richmond, Indiana, and for twenty years a resident of Iowa, being identified with Penn College as professor and later as financial agent, he moved to Lindsay in 1908 and was active in the civic and religious life of the community. In 1917 he was a delegate to the Five Years Meeting. His wife, who was Harriet I. Hadley, two sons, Maurice H. and Paul, and two sisters survive him. Interment in the Olive cemetery.

LAMM—At Pleasant Plain, Iowa, September 19, 1926, Jesse S. Lamm, in his 79th year. Born at Wilmington, Ohio, and converted under the ministry of Jonathan Lee, he was for more than half a century a loyal member of Friends, about eight years of which was spent at Pleasant Plain where he was an honored elder. His voice and spirit in prayer will long be remembered by those who knew him.

MENDENHALL—At Shreveport, Louisiana, August 20, 1926, John Harold, son of Raymond E. and Hazel Hanson Mendenhall, resulting from injuries received in an automobile accident, aged one year, seven months and six days. Funeral services were held at Bear Creek Meeting and interment made near Earlham, Iowa.

MOSHER—At his home in Glens Falls, N. Y., August 27, 1926, R. L. Mosher, a member of the Glens Falls Meeting which he had served as an elder and trustee for several years. He was known about town as a business man of integrity and in the church as one of the most regular and punctual in attending meetings for worship.

MCCRACKEN—At his home near Augusta, Kansas, September 11, 1926, John S. McCracken, aged 75 years. He was a life-long member of Friends. One son and three daughters: one an invalid at home, another who teaches at the State University, and Mary, who is a missionary to Cuba but now at home on account of her father's illness, survive him.

REYNOLDS—At his home in Vermilion Grove, Illinois, May 26, 1926, Luther, son of Linton and Lyda Reynolds, on the afternoon of his 69th birthday. Born near Georgetown, Ill., a birthright member of Friends, he attended Bloomingdale Academy under the principalship of Barnabas C. Hobbs. In 1882 he married Mary Glasson who shared his life for 44 years. While health permitted he was active in the work of the Bible school and meeting and in the interests of the community. As clerk, for thirteen years, he served Vermilion Quarterly Meeting.

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KANSAS YEARLY MEETING

Friends who have a prospect of attending Kansas Yearly Meeting, which begins October 12, and wishing to secure places of entertainment should address Wm. M. Beeson, Chairman of Committee, 1721 University Avenue, or James A. Cox, Secretary, 507 S. Glenn Avenue, Wichita, Kans., stating time they expect to arrive and kind of entertainment desired so that proper provision may be made for their accomodation.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Jey Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

AMERICAN FRIENDS SERVICE COMMITTEE

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